CULLINGS FROM CHURCHES.

The Features of the Sunday Services in the City Churches.

FOUR FINE SERMONS OUTLINED.

The Question of Future Probation-The Young Man and His Money -Children's Rights-Rev. Branch's Sermon.

Future Probation.

Rev. Willard Scott discussed yesterday morning the relations of the American board and the new doctrine of future probation. Below is given a synopsis of

In 1806 Samuel J. Mills, walking down the main street of Williamstown, Mass., and thrusting his arm into that of his companion, impulsively said:

"No young man living in the nineteenth century and redeemed by the blood of Christ, ought to think of living or dying, without an effort to make his infinence felt round the globe,"

In that same year, without preconcert, no less than twenty young men appeared in various parts of New England, fitted with the same burning persuasion. Several of these under the leadership of Mills organized a society in Williams college in 1808 "to effect," as they said in the person of its members, a mission to the "heathen," but this organization was kept secret, "lest," as they said, "we should be thought rashly imprudent and should so injure the cause we wish to promote." When college days were done, this society was transferred to Andover seminary, the very seat of the present alleged dissensions, and was there enlarged by the discovery of others of like mind. On the eve of the meeting at Bedford in 1810 of the General Association of Massachusetts, Mills and three associates met a company of elergymen in the parior of Professor Stuart at Andover and unfolded their wishes. This led, on the next day, to a long chase-ride by Rev. Drs. Spring and Worcester to Bradford, during which they formed the plan, which three days later, developed into the now revered and famous American board, "for the avowed purpose of devising ways and means for promoting the spread of the gospel in heathen lands." The board as organized, and two years later incorporated, was made a self-perpetuating body of not more than 200 corporate members, ane the management of its affairs from one annual meeting to another was en-trusted to a prudential committee, now of eleven members.

To this venerable committee of a board. now three-score-seventeen years old, has lately come a question of management. Certain applicants for missionary em ployment have been delayed in their wishes on the alleged ground of unsound-ness in theological opinion, and the action has aroused a widespread interest. Popularly it has been supposed to have been a question merely of theology, while more exactly it has had to do rather with the management of the board than with the theology of the candidate. The pru-dential committee is distinctly a court of prudence, not of theology. Its refusal to commission an applicant does not imply that he is not a christian nor in any way affect his clerical standing, except inferentially. It does not settle any question as to his orthodoxy or peterodoxy. It does not say that he shall not preach or Practically, and of itself, it is a small go as a missionary to the heathen. matter commensurate with other well It merely says that, holding the views he does, he cannot be endorsed as a missionary by this board, nor be supported in mission work by its money. He may go at his own motion and charges. Any one else may send him But he cannot be the messenger of this body. Their action is prudential, not theological.

But the question has arisen whether in the instances named the committee may not have been over-prudent, and, while the mission fields are "white to harvest. have restrained from service those who could not go "unless they were sent."
yet might have done a glorious work if they had been sent. At this precise point

is the great debate.

To determine the answer to this ques tion, which is the main one, another has to be asked and answered, viz: For what reason were these applicants delayed, and was the reason sufficient? It is commonly agreed that the committee power to exercise prudence, but had it in instance a proper ground for its pru-

The dogma which, in this way, has be come the topic of debate is properly known as that of "future probation," though it is sometimef called "second probation," and sometimes vulgarly "another chance." What is this dogma or opinion? One needs to be cautious in un dertaking to outline a statement in theology which he does not accept, lest he show him self-partisan or unfair. Appreciating this, I will nevertheless attempt it and reduce it, as nearly as possible, to these four propositions:

1. Every man must have a probation. Is that true or false? John Calvin de-nied it and taught that the probation of every son of Adam was lost in his fall. Within seven days I heard a preacher of national fame assert the same. Once the church believed it, and taught that no man was saved by having a probation, but only by the sovereign election of a merciful God. That day is passed. What was heresy then is orthodoxy now, and we all believe that every man born has a probation,-a time of training and of

2. A probation consists in having the historic Christ presented to the proba-

No man, they say, will ever see Christ as his judge until he has seen him as his Saviour. The true light which lighteth every man that cometh into the world must lighten every man. There is such a personal, organic connection between Christ and every one that they must meet before probation is closed. This is a definition of the word "probation" which we refuse. We believe that every man must have a probation, but not of that kind. Abraham, Moses, Marcus Anrelius and Seneca did not have that Millions before and after Christ came have never had that kind, yet we believe that many of them have been saved by living well according to the light they had. Every man has some light, enough to know right from wrong, enough to choose and refuse one, and upon that choice to stand or fall in the great judgment.

The third and fourth propositions share the fate of the second. Some do not have such a probation in this life. Certainly not, according to

their definition.
4. Presumably, then, they do have it in the next. The test is in the second prop-

Having this analysis clearly in mind we are now prepared to see what this "new theology" is, at this point, and so to decide as to the wisdom of the prudential committee in delaying the appli-

cants mentioned. Plainly, it is not a doctrine of "secand probation." The name is a misnomer. There is but one probation. If it is here it is not there. If it be there it is is here it is not there. If it be there it is not there. The popular notion that this Andover theology offers "another chance" is a falsehood, and he who holds it outdoes Andover in heresy, has a new take. They have social aspira-

version of the "new theology," and puts into it what none of the movers of that speculation recognize in it. That speculation merely teaches that sometime, somewhere every one from Adam to the babe in your cradle must have the historic Christ presented to him. If he is once so presented here and is refused, that ends the probation. To those who do not have that one presentation here it will be made in the life to come, but to

2 Plainly, also, it is not a spec-ulation tending toward Unitarianism, but rather the reverse, for while Uni-tarianism represents Christ as the noblest of creatures, an example to us, but not a saviour of us, this "new theology" goes beyond even orthodox belief in insisting that no soul, in any age, can possibly be saved, even by choice of the light and truth be may happen to have, until he has had the historic Jesus personally presented to him as his saviour. church believes that some, who have never heard of Christ, may be saved through fellowing the teachings of na-ture and conscience, but this new view requires more. How can it possibly tend

toward unitarianism? 3. Neither does it tend toward universalism, in any other sense than that any vigorous proclamation of the gospel tends toward it, by saving more people. It proposes the same method of salvation familiar to us, it limits it to one trial under the same or like conditions, merely differing in that it extends the opportunity to more people and to another life
4. Nor does it teach that the oppor

tunity in another life will be better than in this. Indeed it is a matter of experience and of revelation that it will be worse and not better. Character tends in any life that we know, or can conceive of, to become permanent and fixed. More can be done with a child than with a man. To believe that after a life of sin here one will be better prepared to receive the approach of Christ beyond, is illogical, provided the ap-proach is equally pressing in both instances. But the scriptural parable of the rich man and Lazarus has settled for us the statement that God has no ministry in heaven which can prevail when the ministry on earth has failed. "He who spared not his own Son" has not reserved in heaven a better

way of reaching men and bringing them to repentance.
5. Lastly, it does not "cut the nerve of missions." It it does, then why are missions." If it does, then why are these applicants before the presidential committee? and why are there not merely one or two, but scores? The "nerve of missions" is not in the contemplation of the need of the heathen, but in command from Olivet. "Go ye! preach." Loyalty to Christ is a thousand-fold greater impulse than pity for man. Even if this were not so, the "new theology teaches that the sooner we can reach men in need of Christ, the more can be

What then is it? It is a speculation, a hope or a doubt in the minds of some good people, developed from a too ideal view of Christ and his work, which leads them to believe that the conditions of salvation cannot be completed until the historic Christ has been presented to every being, and since that has not been to all in this life, some must have the presentation beyond death. This, with some, is a belief, with some a hope, and with some only a guess. The applicants who have thus far been delayed by the presidential committee have not asserted his as a belief, but have either expressed it as a hope or refused to dogmatize about it.

This brings us back to the main question, whether the presidential committee in delaying these has been only usually prudent or over prudent. The answer will depend upon the gravity attached to the dogma, as here stated. Personally, I do not consider the opinion one of known but, for the most part, harmless heresies, and will be seen to be such when the present turnult is passed.

The presidential committee itself is largely responsible for this tumult by making so much of a small matter, which, but for its newness and its relation to certain personal difficulties, would never have attracted general attention. I am of the opinion that if at the start these applicants had been passed with an ad-monition from the committee and with an understanding that if they allowed this view to interfere in any way with their work, they would be recalled, we should have heard nothing of either the subject or them.

But the matter has now come to be a watch word. It is made a test. Shall they now, in this heated debate, reconsider their action and commission these

No! Not till the peculiar and foreign sense now put upon the question is stripped from it. Then it may be done. Then I hope it will be done. Then in christian charity it should be done. We are not here to insist upon singleness of opinion, ever over a small creed. The perfect union we shall ever have will not be of theological statement, but of life and love. The sooner that can be reached the better. In the name of all charity let it come soon!

The Young Man and His Money. At the North Presbyterian church last night, Rev. W. R. Henderson preached the fourth of his series of lectures to young men, chosing for his theme, Young Man and His Money," from the text in Proverbs 21, xx: "There is a text in Proverbs 21, xx: There is a treasure to be desired, and oil in the dwelling of the wise; but a foolish man spendeth it up." The address is outlined as follows:

The text teaches that a wise man will so husband his means as to enable him to make provision for the future, for the demands and exigencies it may bring. A foolish man, on the contrary, saves noth-

ing. He spends all his earnings. He has nothing laid up for the future. Obviously, then, it is of essential importance that a young man should calti yate the habit of saving his money Economy has been justly styled "the guardian of property, the good genius whose presence guides the footsteps of every prosperous and successful man.' When should a young man begin to save is a question that some may ask. It is said his salary is small; his expenses are considerable; and if his salary was only a little larger he would be able to lay by something every week or month. in the majority of cases, is a delusion. The needs or wants, which absorb the The needs or wants, which absorb the small salary will grow large in proportion as the salary is increased. There will be not infrequently the feeling when the salary is raised: "Now I will be more comfortable; I can indulge in this or that, which my income hitherto has compelled me to deny myself." A young man will sometimes, in rather fretful or envious spirit, compare his condition with that of some of his felcondition with that of some of his fel-lows. Where there is such a feeling, there is no guarantee that any more will be saved of the larger than there was of the smaller salary. The purpose to save something out of one's income should not be postponed. From the very beginning of one's career, the young man should form the habit of saving a little should form the habit of saving a little. Wendell Phillips once said that the fate of the family depended upon the use of the surplus dollar of that family. The same holds true in regard to the individual man. Every dime or dollar saved each week represents so much capital. and week represents so much capital.
If a young man will save a part, even a small part, of his earning, it necessarily follows that he must live within his income. His tastes and habits should be

tions of such a character as necessitates a hard struggle in order to enable them to gratify them. They seem to think that they purchase to them a good degree so cially by the house or street where they lodge or board. Then they must dress to suit the society in which they mingle. This involves an outlay of money which many of them can ill-afford. In fact there are not a few who will run in deb to the tailor for their clothing, which simpler tastes and habits would enable them to avoid. Then follow the demands of a larger social circle. They cover various matters of detail, every one of which involves more or less expense.

Such a life as this is a costly one. It has been asserted, and with truth, too, that "not so many lives perish in the sea to day as are hopelessly ingulfed in the tide of extravagance and fashion." In the regulation of his life every young man should let sound common sense have full sway. He should content lum-self with a humbler, simpler mode of Economy does not mean stingi-The only one who can afford to be benevolent is the man who has carefully husbanded his means. Economy will foster the covetous, grasping spirit when money is saved simply for its sake. But when economp is linked with moral principle; it is practised because it is dictated by wisdom and is right; when it is cultivated because it lays the foundations of use-fulness and honor, then it cannot degenerate into sordid covetousness. Over and above all, we should remember our stewartship in connection with money. It is a sacred trust which the Sayiour has committed to us. In its use we should consult not only our own interests, but the advancement of his cause. The subject of Mr. Henderson's lecture next Sunday evening will be "The Young Man and his Time."

At the Unity church vesterday morning the Rev. W. E. Copeland preached an able sermon on the timely subject of "Children's Rights," briefly outlined as

I want to speak this morning on a right very I want to speak this morning on a right very generally neglected and but little understood, and that is the rights of children. One can see at a glance that we can never realize a lofty ideal unless we have a fair start, and this we can only have when their rights are given to the children. These rights obtained and there is great hope that the children will develop a noble manhood and womanhood, these rights gained and we shall have a very perceptible diminution in crime and pauperperceptible diminution in crime and pauper ism. Many of the vexing social problems seeming almost impossible of solution will present no difficulty, when the children are well equipped for the battle of life. We could not expect a solder half armed to do much in a battle and since the majority of chil-

in a battle, and since the majority of chil-dren are less than half prepared for their life work, we should not wonder at the numerous failures which burden the public with the care of numerous incapables. Before en-larging on the rights of children to such con-dulons as will seeme a symmetrical growth care of numerous incapables. Before enlarging on the rights of children to such conditions as will secure a symmetrical growth of body and mind. I want to say a word of inheritance. Parents have it in their power to endow their children with material and spiritual gifts which shall bless or curse. The middle age fancy was that children were born under beneficent or malignant planets. We may doubt as to the astral influence, but we cannot doubt that in the house and from the father and mother come uplifting and depressing influences which do much to make or mar the future of a child. Then the child has a right to a healthy body; unless born maimed or hopelessly discased it is possible for the child to have a material envelope strong, well developed and healthy. We now know enough of hygiene, of food, elothing and exercise, to make of the body a perfect instrument. While the spirit does much in the formation of this body, the spirits of the family and the spirit which dwells in all material manifestations exercises much influence. By proper diet, by abundant, pure air, by seasonable clothing, which shall aim at protection rather than adornment, by judicious exercise the body is pretty sure to be properly developed and to be vigorous in health. In these days of cheap books, and of philanthropic attempts to instruct the ignorant on these divine laws of bodily and spiritual growth, there is no excuse for diseased bodies. Still too many are unwilling to bother about the children, excuse for diseased bodies. Still too many are pecting them to grow as animals grow, and therefore it becomes necessary to demand that children have their rights, among which not the least important is a healthy, well-developed body.

veloped body.

The child has a right to be well born, to possess a healthy body and a healthy mind, and a spirit at one with the divine spirit. If we are not prepared to grant these rights, which granting will require sacrifice on our parts, we are not fit to be intrusted with children. If we have children in our homes, we must give to them their rights, and in especial I would urge on all parents the imperative duty of giving to their children a religious education. Do not trust the Sunday school, or wait for it until the child has grown up to man's or woman's estate.

And when I use the words religious training

And when I use the words religious training And when I use the words religious training I do not mean that you are to teach the child a formal prayer, though such prayer will do no harm, and I know of no more beautiful sight than a group of children about the mother's knee joining in an evening prayer, I do not mean that you are to teach ten or more or less, moral commanduents; I do I do not mean that you are to teach ten or more, or less, moral commandments; I do not mean that they are to be asked, as I was when a child, to read the Bible through from beginning to end—a very senseless performance. I do not mean that very early the attention of the children be called to the divine in nature and man, the wisdom, the strength, the beauty, the love of the divine as shown in the world without and within. Teach the child concerning that eternal power which works for righteousness, the divine life which thrills through nature and through man. Cultivate the spirit of reverence for the true, the beautiful and the good wherever seen, and help the child thus to see God in and help the child thus to see God in

The Great Salvation. Rev. H. H. Branch, of Beloit, Kan. occupied the pulpit yesterday morning and evening at the First Baptist church. On both occasions he preached able ser-

all things.

mons, which were greatly enjoyed by large congregations. In the evening he found his text in the verse from the third chapter of Hebrews, reading "How shall we escape if we

neglect so great a salvation?" The speaker said that there were three standpoints from which the salvation of Jesus Christ might be considered a great

salvation. In the first place it is a great salvation because of what it saves us from. It saves us from sin,—not simply from the penalty of sin, but from sin itself. Sin is nherent in our own hearts. This fact is recognized everywhere. Go wherever you will you will find it. It is in our hearts from the earliest days. We discover that just as soon as a child is capable of a rational act, it begins to sin. The propensity is there all the time. Sin does not necessity to the control of th sarily consist of particular acts; it is the natural condition of man's heart.
Truly, this is a great salvation because it saves us from
sin. We find it impossible to save our-

sin. We find it impossible to save ourselves by anything that we can do. We
need a great, all-powerful salvation.
In the second place this is a great
salvation, on account of what it guides
us to. It brings us to a state of moral
and spiritual perfection. 1 do not say
that it will do this at once or in the
present life. But eventually it will bring
us to the perfect spiritual estate.

us to the perfect spiritual estate.

And in the third place it is a great sal vation because of the great price at which it was purchased. It has not cost us anything, to be sure, but to purchase it the blood of Jesus Christ was sac-

The words of our text put the question squarely: 'How can we be saved, if we neglect so great salvation?'

This is a question which ought to appeal to the disciple of Christ as well as the unregenerate sinner. How shall we, the followers of Jesus, escape if we neglect the salvation of those about us our family our

spread abroad the news of the great salva-

In this great question of being saved the point is not whether we have sinned but whether we have neglected the salvation of Jesus Christ. This is a mighty, an awful question. Shall we give it a fair

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A Faithful Negro. Youth's Companion: A touching story comes to us from the south illustrative of the close relations which existed between many of the better class of slave holders and the better class of slaves. In 1863 Colonel A. Campbell, the owner of large sugar plantations in Louismana, found that it was impossible to receive the money due him from his consignees in Nashville, the lines being drawn closely between the sections. Several other planters were in the same position. Their debtors, they knew, were ready and willing to pay, but there was no safe way of transmitting the money. Any southern man who crossed the blockade was liable to be hanged as a spy.

Colonel Campbell called his brother

creditors together.
"I know of a messenger whom I am willing to trust," he said. "He is my old body-servant, Sanford. You must judge for yourself whether you will do the

same Sanford was a slave. The money in all amounted to \$50,000. Years before the old man, who was a Methodist minister,

had lectured his young master on the weakness of holding slaves.

"He's an original abolitionist," said Colonel Campbell, "and as soon as he enters Nashville he will be surrounded by hundreds of slaves flying to the north. Should be steal the money and escape be would be free and rich for life. But I will trust him to come back.

It was a desperate chance. But partly because, perhaps, the money could not be got in any other way the planters re-solved to take the chance.

"De fust ob de mont you can look for me, Mars Aleek. If I don't come den you may reckon on old Sanford as dead." Sanford entered Nashville with crowds of negro refugees, and for some days could not succeed in gaining an interview with his master's creditors. Finally he succeeded, presented his letter, and received the money, which he sewed up in his collar. As the month passed the other creditors

grew uneasy. Every day Colonel Camp-bell drove anxiously out of the road by which Sanford must come, but in vain. On the lasteve of the month a tattered, limping figure came in sight,
"Hyah's de money, Mars Aleck! Count
dem bills, sah!" said the old man with

justifiable pride. This incident is true in every detail.

Norwegian Beds. St. Louis Norway correspondence St. Louis Globe Democrat: The bedrooms in al the Norwegian inns are the same small boxes, not large enough to swing a cherry in. Throughout Norway the beds are the same little narrow coffins, no wider than a steamer berth, with e high sides, presumably to keep one from failing out if he should incautiously move or turn during the night. To add to the torment of these berths, the pillow is a flat feather thing that you could put in your pocket, and beneath lurks a broad wedge-shaped beneath ter arrangement that keeps one sliding down to the footboard, unless he can retain his place by bracing at full length frame only assumes on an undertaker's

at an angle and attitude that the human or a dissecting table. In one Norwegian inn where the dusting maid wanted to do her kindest she put a wedge at head and foot of my berth, and I dreamed that i lay in a hammock that touched the ground. The white spread that covers the bed in the daytime like a pall or a shoet on sweeping day is carefully put away at night, and one struggles with quilts or blankets that are always too short and too wide for the narrow bunk, and can never be made fast at the footboard. These are minor things, however, that one contends with every where in the towns, villages, and on fre quented roads, and he must go off the beaten track to find the true Norwegian bed that is only four feet long, very nar-row and built into the side of the room, where it can be shut up like a cupboard all day long. At Nystuen there was an exacting Englishman six feet in stature, who insisted on seeing the beds before he would take his traps off his carriole. found them many inches too short for his gaunt frame, and drove on to the next place for the night.

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